

# D I V E S <sup>3</sup>

## A N D L A Z A R V S,

*or rather,*

## D I V E L L I S H D I Z E S.

Delivered in a Sermon at P A V L S  
Crosse, by R. J. Preacher of  
the W O R D.

Very necessary for these times and pur-  
poses : published for the greater comfort  
of those that taste the bitternesse  
of affliction.

Math. 5. 3.

*Blessed are the poore in Spirit : for theirs is the Kingdome of  
Heaven.*

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The Twelfth Edition.

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L O N D O N,

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**D I V E S and L A Z A R V S,**  
Or rather:  
**Divellish D I V F S.**

*Luke 16. vers. 19, &c.*

There was a certaine rich man cloathed in  
purple and fine silke: and fared well and dilici-  
ously every day.

20 Also there was a certaine Begger named  
*Lazarus*, which lay at his gates full of sores.

21 And desired to bee refreshed with the  
crumbs, that fell from this rich mans table; yea  
the doges came and licked his sores.

22 And it was so that the Begger died, was  
carried by the Angels into *Abrahams* bosome  
the rich man died and was buried.

23 And being in hell in torments, he lift up  
his eyes and saw *Abraham* a farre off, and *Laza-*  
*rus* in his bosome, &c.



These words (right Honou-  
rable, right Worshipfull  
and Beloved) have relation  
unto the precedent ver-  
ses in this chapter, where-  
in our Saviour Christ,  
from the thirtieth verse to the seuentieth,

## *Dives and Lazarus,*

reproveh the couetousnesse of the Pharisees, by shewing vnto them, that no man can serue two Masters that is, God and riches: All these things heard the Pharisees, which were couetous, and they mocked him: whereupon hee aptly and fitly taketh occasion to relate this Parable of the Rich man and Lazarus.

Hearken. and I shall speake of a great rich man; that flourished here on earth, in all pompe and abundance, that shined in Courtly purple robes, that was cloathed in Byssus and fine Silke, that fared deliciously, that was lodged softly, that liued pleasantly. But vnderstand what became of this rich man; his yeeres being expired, and his days numbred, and his time determined, he was muſted to the satall banquet of blacke ugly death, that maketh all men subiect to the rigour of his Law; his body was honourably buried, in respect of his much wealth: but what became of his soule? That was carried from his body to dwell with the diuels; from his purple robes to burning flames; from his soft Silke and white Byssus, to cruel paines in blacke Abyssus from his palace here on earth, to the Palace of Pluto in hell; from Paradise to a Dungeon from pleasures to paines; from toy to torments; and that by hellish meapes and damned Spirits, into the infernall Lake of bottomless

Barathrum



or diuellish Diver.

Barathrum, where is wo, wo, and alas, where  
is weeping and wailing, and gnashing of teeth,  
Matth. 25. The wicked shall be turned in-  
to hell, and all the people that forget G O D,  
Psalm 9.

Hearken also of a certaine poore begger, cloa-  
thed in ragges, with miseries pined, pained  
with griefes, grieved with sores, sorely torment-  
ed, vnmmercifully contemned, lying at this rich  
mans gate, desiring to be refreshed but with  
the crums that fell from this rich mans table,  
but dogges had more pittie than this rich man  
on this distressed creature, for they came to  
lick him, they came to comfort him, they came  
and licked his sores.

Well, his time being also determined, hee  
went the way of all flesh, and Death was the  
finisher of all his miseries and griefes, *Vita as-  
sumpsit mortem, ut mors vitam acciperet*: Hee  
died once, to liue for ever. And what became of  
his soule? It was carried from his body to his  
maker, from a house of Clay, to a house not  
made with hands, from a wilderness to a pa-  
radise; from an earthly prison, to an heavenly  
Palace; from the Rich mans gate, to the  
City of the great G O D, from paines, to  
pleasures, from miseries to ioyes, from A-  
dams corruption, to Abrahams bosome. It  
was carried by Angels into the Quires of

## *Dives and Lazarus,*

Angels . to haue his being and mooning in the  
euer, morning heauens with God himselfe. *Vbi*  
*vita & victus, & copia, & gloria, & salus, &*  
*pax, & eternitas, & bona omnia :* ~~And~~ here is life,  
food, and abundance, and gloꝝy, and health, and  
peace, and sternity, and all good things , all a-  
boue all that can bee either wished oꝝ desired:  
And this is the subiect that I am to speake of  
in your pꝛesence. *Sed quid primum,* what shall  
I say first: let it please you to consider the argu-  
ment of this Scripture, which is two-fold.

First , our Saviour Chꝛist hereby aduise-  
th all rich men to bee mercifull to their poꝛe bre-  
thren in this life, lest they finde no mercy in the  
life to come.

Secondly, he doth comfort all poꝛe men, that  
although they are afflicted in this life with  
great miseries and calamities, yet they shall be  
comforted in the life to come, and rest in Abra-  
hams bosome,

The parts of the Scripture,  
are foure.

1 The life of the Rich man, in these wordes,  
There was a certaine Rich man cloathed in  
purple and fine filke , and fared deliciously e-  
very day.

2 The life of the Begger, in these wordes,

A fo

or diuellish *Dives*.

Also there was a certaine begger named *Lazarus* which was laid at his gate full of sores, &c.

3 **The death of the begger in these wordes,**  
And it was so the begger died, and was carried, &c,

4 **The death of the Rich man,** The Rich man died and was buried.

In the first part; I note these three circumstances. 1 **What** this rich man was, and whether there was any such man, or no?

2 **What** his apparell was, not meane or ordinary, but Purple and fine like?

3 **What** his diet was, not base, nor homely; but delicious; and not once, or twice but every day.

In the life of the Begger, I find foure circumstances.

1 **Where** hee lined, in no Palace or house, but at the rich mans gate.

2 **How** he lined, neither in health nor wealth, but miserably full of sores.

3 **What** he desired in this life, not Lordships, or houses, or land, or gold, or silver, but crums to save his life.

4 **Who** showed the begger kindnesse in his life: not the Rich man, but the rich mans dogs, The dogs came also, and licked his sores.

In the death of the begger, I note three circumstances.

1 **What**

## Dives and Lazarus,

1 **What** became of his body being dead : no mention hereof is made in holy Scriptures : it may be buried with little or no respect, because he was a poore man, or else cast into some ditch ; by reason of his sores.

2 **What** became of his soule : it went not to Purgatory, ( for there is no such place ) but it was carryed into Abrahams bosome.

3 **By whom** : by Angels : It was carried by Angels into Abrahams bosome.

In the death of the Rich man, I note these two circumstances :

1 **What** became of his body being dead : It was honourably buried, because of his great substance.

2 **What** became of his soule : It went to hell. He being in hell torments, lift up his eyes and saw Abraham a farre off, and Lazarus in his bosome.

Of these in order.

And first in the life of the Rich man, we noted what this Rich man was, whether there was indeed any such man or no : wherefore here may a question arise, Whether this be Parable or History : The Writers hereof do not agree.

Marloret saith, *Quamquam quibusdam ha*  
*simple*



or diuelliſh *Dives*.

*Complex Parabola eſſe videtur, tamen quia his Lazari nomen exprimitur, rem geſtam narrari probabile:* Some are of that minde, that this is a Parable; yet becauſe ( ſaid he ) Chriſt expreſſeth here the name of Lazarus, it argueth that he ſpoke of a thing that was ſo conſidered.

The wiſe ſaith Francisus Lambertus, *Credendum magis eſſe hiftoriam & exemplum verum quam Parabolam:* It muſt be beleued that this is rather a Hiſtory, and a true example, than a Parable.

But Theophylactus is of a contrary opinion, *Parabola vera eſt, & hac non hiftoria.* This is a Parable and no Hiſtory.

Eaſmus alſo ſaith, that it is but a parable, whereby all rich men may learne to be mercifull to their poore brethren, that they may ſpeake for them in the day of vengeance and wrath.

St. Ila alſo ſaith, *Erat quidam homo, non quidam vir;* he ſpeakes of the ſpecies, not of the individu-um; as one particular man; therefore it is a Parable.

Many Writers there are, alſo, that rather ſtanding at the arguments and obſervations herein, haue not ſet downe their iudgments, whether it be a Parable or Hiſtory: therefore it might ſeeme w<sup>th</sup> ſedome in me to ſuſpend

## *Dives and Lazarus,*

my iudgment also hereth, especially since Mar-  
loret saith, *Paruum refert, utrum sit Parabola, an*  
*Historia, modo summam doctrinam teneant lectores*  
It greatly skilleth not, whether it be a Para-  
ble or History, so that we duely consider the  
doctrine hereth.

But because it is requisite that I also shew  
mine opinion, I will returne my verdict accor-  
ding to my euidence; and therefore in naked  
truth I find and hold that it is a Parable: and  
my reasons are these two; First, because our  
Saviour in the beginning of this chapter, both  
relate a Parable of the Rich man that had a  
steward, &c. Therefore he continueth in this  
chapter to open his mouth in Parables, accor-  
ding to the Prophet, I will open my mouth in  
parables, and shew darke sentences of old time.  
Secondly, because the rich man cried out of  
hell vnto Abraham, and Abraham answered  
the rich man; which must needs be understood  
Parabolically: for the damned in hell cannot  
see nor heare the Saints that are in heauen, nei-  
ther by reason of the distance of place, and also  
because of the many spheres & orbes that are  
twixt heauen and hell; neither shall they see or  
know what is done there. And againe, Abra-  
hams throte is dry, and cleaueth to the  
rofe of his mouth; therefore he cannot speake  
so loud as to be heard out of Heauen into hell.

There

or diuellish *Dives*.

There foze it is but a Parable.

But here we see first that the wicked are so little respected with God, that hee will not touchsafe so much as to name them. *3* will not (saith David, speaking in the person of God) make mention of their names within my lips. And againe, such as be foolish, shall not tarry in my sight, foze thou hatest all them which worke vanity. And haue not our sinnes also deserved that wee should not be remembred of God, and that he should utterly forget vs, that he take away his love and fauor from us? Yes verily, foze what pride, enuy, and impiety is here practised here among vs: pride against God, enuy against men; and impiety against our owne soules and consciences; hauing touched even the very tropicke of all wickednesse, so that our sinnes cause God to forsake vs and not to remember vs. Plutarch in the life of Theseus reported of one Plea a woman that robbed all the passengers that passed by her place, called Crommyonia, where she dwelt: which *Pistoz* may not vnjustly bee applied to our sinnes; foze they like Plea rob vs of grace, of fauour, of blessings, of good name, and of Gods love too. *Solum peccatum homicida*: It is sinne onely that cutteth our thronies. It was the sinne of Egypt, that plagued Egypt, and it was the sinnes of this City, that plagued this City,



## Dives and Lazarus,

**C**ity: although now the Lord hath spared it a good season, yet let us not presume of his long sufferance: for if punishments argue sins, and his plagues, have we not cause to feare greater miseries to ensue? I conclude this point therefore with the prophet Isa. 5. Wo be unto them that draw on wickednesse with cords of vanity, and sin as it were with a cart-rope. I heard a voyce, saying, Wo, wo, wo, unto the inhabitants of the earth. Whereupon one noteth, that there is, *Triples va*, *Primum va propter culpam*, *secundum va propter tribulationem mundanam*, *tertium va propter aeternam penam*: There are three kinds of woes, the first wo is for sin and offences: the second for worldly tribulation and misery: the third for the everlasting paine. All of these woes did the rich man feele: two of them were begun here on earth, and the third was finished being in hell torments.

Secondly, let us consider what his apparell was, purple & fine white, as some will have; but we read, *kai endiydsketo to porphyran kai bysson* which word *bysson*, although some take it for fine flaxe, yet let it here be understood of silke.

There was very great difference betwixt the apparell of John the Baptist, and this man. Johns raiment was Camels haire, with a leathern girdle about his loines, which did argue repentance and mortification in him; but the



or diuelliſh Diuers.

If ſuch mans apparell was purple and fine ſilke  
 long whose outward apparell did argue the pride  
 and his heart: the outward habit ſo, the moſt part  
 reſembles the inward habit and condition of the  
 mind. Pride, as ſaith one, is grounded in the  
 heart of man, a vice moſt leathſome to God,  
 hateful to man, and hurtfull to the ſoule.

But let vs conſider the three circumſtances  
 in the life of this rich man, to wit, what his  
 diet was, Deliciouſly every day: and here we  
 ſee what the children of this world delight in,  
 namely in fulneſſe of meat: *Qui neglecto ſupero-*  
*rum cultu, Baccho indulgent, veneriq; ministrant:*  
 Who neglecting the ſervice of God, haue gi-  
 uen themſelues to ſerue Bacehus and Venus.  
 Hence one noteth, *Gula delectationem, non neceſſi-*  
*ritatem auarit*, A gluttonous perſon eateth moze  
 for pleasure than neceſſity: ſo did this Rich  
 man; ſo did our firſt Parents, it was not through  
 want or neceſſity, that they did eat of the forbidden  
 fruit; but through wantonnelle, pleasure,  
 and ſolenneſſe. Such is the ſtrength of gluttony,  
 that it is called, *Blandus Daemon, dulce venenum,*  
*ſicut ſauis peccatum, quam qui habet, ſeipſum non ha-*  
*bet, quam qui non habet, peccatum non habet, ſed*  
*ſe totum eſt peccatum:* Gluttony is a flattering  
 Diuell, and pleaſant ſinne, and a ſweet poiſon;  
 which who ſo uſeth, hath not the uſe of him-  
 ſelfe, which who ſo hath not, hath no ſin, ſo he  
 is

*Dives and Lazarus,*

is all mine it selfe. Besides, it hath an especial effect, for it doth, as Gregory saith; generate lust.

Therefore it is well noted, that it is, *Amisissimum temporis, naufragium castitatis, ruina corporis*. The losse of time, the shipwrecke of honestie and the ruine of the body. To be short, it was gluttony that caused our Parents to transgresse: it was gluttony that caused Lot to commit incest: it was gluttony that made Esau to sell his birth right: it was gluttony and drunkenness that caused Nabals death: it was gluttony that lost Balthasars kingdome.

Be not thou desirous of daintie meats, saith Solomon: for he that loneth banqueting, shall be poore, and he that delighteth in wine, shall not be rich.

Also here I cannot but commend the temperate dyet of our well fed Monks: *W. Monachi, vestri stomachi sunt amphora Bacchi*. Monks bellies are Bacchus barrels, like unto their country man Alpines a Roman, famous for his gluttony. The righteous eat, and are satisfied: but the belly of the ungodly hath never enough; Pro. 13. There are therefore three kinds of eating; Moderate, as that of Iohn the Baptist, and that of Elias, David, and Daniel. Immoderate, as this of the rich man, which he eat red deliciously.

or, diuellish *Drives*.

And so let vs a while leaue the Rich man, and  
consider the second, that which is the life of the  
Begger.

There was also a certaine Begger named *Lazarus*, &c.

Woe Lazarus? what, lying at a gate, and  
full of sores to? Would not this Rich man ac-  
knowle the some out house to lye in, to shew  
the from froznes and tempeste? no. Would  
not his seruants pity thee? no. Would not his  
children speake for thee? no. Would not his  
wife intreat her husband for thee? no. Hast  
thou euer done them any wrong? no. But La-  
zarus, it may be thou art stout; and oftentimes  
Beggars will be chofers: thou perhaps thou-  
dest haue some great almes, or some Coppy  
bold, or some share of this Rich man: no:  
or thou wouldest haue some delicate meate, or  
many dishes; no: or thou wouldest sit at the table  
with his sonnes or seruants: no no, What is it  
then that thou dost desire? nothing but crums  
to refresh my soule: nothing but crums to  
keepe my life: nothing but crums, crums that  
fall from the Rich mans Table: I knowe that  
he fareth plentifully, and that he may well spare  
them.

What shall I say of the hardnes of this cruel  
Rich mans heart? Let me speake for Lazarus  
unto this rich man yet I shall but againe comen  
15 508

## Dives and Lazarus,

get nothing off this hard fellow: I have a message unto thee, O thou rich man, from the great God of Heaven, and he doth desire thee, that thou respect the Beggar that lieth at thy gate, pained with sores, pained with griefs, and when starved through hunger; and I beseech thee in Gods Name, that thou have pity on this Beggar, as God shall have pity, mercy and compassion on thee, and looke what thou layest out, it shall be paye thee againe. But hee answered: I thank you, hee is some running water: I knowe, and so long as he can be maintained by such easie means, he will never take any other trade upon him. Nay, but good Sir, let it please you onely to behold this paye current, which I suppose it were granted, and hee running to the gate where this wretched creature lay, seeing him berained with sores, beset with vermin, and the dogs licking him, they shall give him water, with a squarrells face, and a bewildered look, began to say unto him: I thank you, I thank you, I shall paye you: I shall paye you some lewde fellows, that such afflictions happen unto thee, and such plagues come upon thee, it is not for thy goodnesse or righteousness sake, that these afflictions light on thee. But hee replied, O good spacker, some comfort, good spacker, some relief: good spacker, some cure to ease my life, I shall paye thee and thank thee for your gift, good spacker, I beseech you for Gods sake,



or, diuellish Dives.

Take; I beseech you for Christ sake, take some  
little, some compassion, some mercy on me. But  
he with an angry look, threatening Lazarus; said,  
I pray hence you idle Rogue, not a penny, not a  
farthing, not a crumb of bread; and so stopping  
his nose from the scent, and his eares from the  
cry of Lazarus; returned into his Palace: And  
his pangs mens threat being by with crying,  
his heart fainting for want of comfort, his  
tongue cleaving to the roofe of his mouth, be-  
gan to cry out with fallings and induries, Scar-  
ce at the rich mans gate. How want I speake  
for Lazarus against this rich man, *Non si  
hic acniffas, nonne lapides clamabunt?* If I should  
cry unto my peate, the very stones would cry. O  
how many painfull sepulchres, and how many  
obedient rich gholer, & more than cruell heathen, La-  
zarus is dead, he is dead at thy gate, & his blood  
shall be upon thee, thou shalt not be merry with  
him, no mercy shalt be shewed unto him; thou shalt  
I pray eares unto his cry, thou shalt cry and not be  
heard. It is inhumanity withstanding to have  
any compassion on distressed Lazarus; but what wilt  
thou let him starve at thy gate for want of food?  
But thou be better of this but only thou shalt  
be better; I will a small thing I pray thee, if I may  
bring some ease of thy distress, I will  
doe it. The rich man, he said, I have  
done all I could, I have done all I could  
for Lazarus.

## *Dives and Lazarus,*

rage, that thou seeing even thy dogges have  
pitty on him, thou wouldest have no pittie  
on him thy selfe? What eyes hast thou that  
wouldest not see his sores? What eares hast  
thou, that wouldest not heare his cry? What  
hands hast thou, that would not be stretcht  
out to give? What heart hast thou, that would  
not melt in thy body? What soule hast thou  
that would not pittie this silly soule, the  
wretched body, poore Lazarus? If the stones  
could speake, they would cry Heu upon thee  
if thy dogges could speake, they would con-  
demne thee of unmercifullnesse: if dead Laza-  
rus were here, his sores would bleed afresh be-  
fore thy face, and cry in thy eares, that thou  
art guilty, guilty of his blood, and that thy sinne  
is more than can be pardoned.

Why should I not tell thee the portion that  
is prepared for thee? this shall be thy portion  
for ever: let thy dayes be few, and let an-  
other take thine office: let thy children be father-  
lesse, and thy wife a widow: let thy children be  
vagabonds, and begge their bread: let the  
take it also out of desolate places: let the  
prisoner continue all that thou hast, and let  
stranger spoyle thy labour: let there be no  
man so pittie thee, nor to have compassion  
of thy fatherlesse children: let thy memory be  
cleane forgotten, and in the next generation

or, diuellish *Dives*.

by name be cleane put out : let him be an ac-  
ursed example to all the world: let him be cur-  
sed in the City, and cursed in the field ; let him  
be cursed when he goeth out, and when he com-  
eth in : let him be cursed when he lies downe  
and when he riseth vp : let all creatures, and the  
re asoꝝ himselfe forsake him , Angels reiect  
him, heauens frowne at him , earth open thy  
mouth, hell receiue him, spirits teare him, di-  
stoyment him, let no mercy be shewed vn-  
to him that shewed no mercy : thus shall the  
series of Lazarus bee reuenged by the just  
plagues that shall fully fall vpon the rich mans  
head.

But here let vs first obserue the little or no  
bit of mercy, that the chiozen of this world  
shew to the godly in this life, how basely they  
use them, and vnmmercifully respect them. They  
opened on me with their mouthes as if had been a  
sting lyon, they stood staring vpon me, saying,  
he vpon thee, he vpon thee, we saw it with  
our eyes. So did this rich man stare vpon poore  
Lazarus, crying, Fly vpon thee, lothsome forsaken  
wretch. Wherefoze here we see, that there was in  
him, *Triplex peccatum, nefas in Deum, malitia in  
proximum, scelus in seipsu*. Impiety toward God,  
cruelty toward Lazarus, and vengeance against  
himselfe : and the little mercy that bloody min-

*Dives and Lazarus,*

And Herod shewed to the innocents, sufficiently p<sup>r</sup>ovides this place: whereupon Saint Gregory thus applieth, *Quare horrendum, &c.* Why should that horrible decree, that cruell execution be p<sup>r</sup>eeded out from Herod; that the young innocents should be slaine? Why should none be Herod, that Sycofant, that bloodsucker be appointed to act this cruell, this woefull, the more than unnatural tragedy? What harm had they done him? What ill thought against him was imagined by them? What occasion of murder was offered by them? What injury or wrong was pretended towards him, that the City of Rhama should so; no cause be filled with Butchers, that should murder the innocents, and destroy new-borne babes? In Rhama there was a voyce heard, lamentation, weeping & great mourning. Who can with tongue declare the miseries and calamities in the towne, that there should be such a lamentation, such a weeping, consent of children, of mothers, of fathers, of kindred, miserable crying out at the merciless murderers to save their lives? Who can deploze the many & sundry faces, manners, innocent smiling looks of these p<sup>r</sup>ettie babes on their fatal executioners: that the poor infant, so soon as it was borne, and cleaved at the brest, should receive a deadly wound before it to his bowels: and the woefull mother offer



## or, diuellish Dives.

As the child a dog; was constrained to seek her  
infants blood in the dust; yea, and oftentimes  
the cruell flame for haste, with a sword carstly  
murdered mother and infant together. Who  
cannot without teares rightly consider these  
things. Neither was this capitall sentence of  
Herod onely against infants that were but one  
yeare old, but if any had liued to the age of two  
yeres, that they also should be slaine.

Here is painted out most plainly the manner  
and savage dealing of the wicked world for-  
wards the Chosen of God, how unmercifully  
they doe vse them, like as Cain used Abel, and  
as Achab dealt with Naboth, or as the Rich  
man dealt with Lazarus. But here let the un-  
godly merclesse learne, that they that shew no  
mercy to poore Lazarus, in this world, shall find  
but little in that to come. And let Lazarus learne  
also: since his miseries are so great, and so many  
in this life, to looke for a better in that life where  
there is no such cruell dealing. Let us then  
with Stella leaue this world, for *impossibile est  
in hoc mundo esse & non timere, & non dolere, &  
non laborare, & non periclitari*: This cannot pos-  
sible liue in the world without feare, danger,  
dread, sorrow, paine, miseries, and such like, as  
Lazarus felt.

Secondly in the life of Lazarus, I noted how  
he liued, so wast, miserable and full of sorowes:

## Dives and Lazarus,

yet this rich man would not pittie him. Christ could not of his mercy but cure the leper when he saw him full of sores and leprosie; and Elisha could not but of humanity teach Naaman the Syrian to wash himself in yordan, that he might be whole: but this rich man would not helpe the poore Begger, neither by his counsell, purse, table or crums, but let him alone to plaining misery at his gate.

Here wee note in the person of Lazarus, the great miseries and afflictions that the Church of God doth endure in this world.

Great are the troubles of the righteous, saith David; not small, or few, but great and many; Psal. 34. And againe, He will thorowly purge his floore, not slightly nor by balnes, the xxviii. lxx. Marth, 3. And he will search Jerusalem with candle-light lest he should overthrow any wickednes therein. So that as saint Bernard saith, *In sordibus generamur, in tenebris conservamur, in doloribus parimur*: We are begotten in uncleanness, we are nourished in darknes, and brought into this world with bitterness. *Triplices enim sunt dolores, scilicet cordis, mundi, & inferni*: There are thre kinds of sorrows, the sorrows of the heart, the sorrows of the world; and the sorrows of hell: *Primi sunt ex natura, secundi ex necessitate, tertii pro aequitate*: The first sorrow is by nature, the second sorrow in this world of necessity

or, diuelliſh *Dives*.

erty; the ſhould happen to the rich man he  
ell of equity, when he ſhall conſeſſe himſelfe to  
he iuſtly plagued.

And further to proue this place, we haue  
many examples in the ſcripture, but that wel-  
knowne one of Job may not be omitted, whoſe  
afflictions were moze than many; and intoler-  
able: as firſt he being a juſt man, and one that  
feared God, to be thus plagued: ſo; when our  
messenger was relating tragicall newes to him  
there came another on the necke of him, like  
the waves of the ſea: while he was yet ſpeak-  
ing, there came another; while the other  
was yet ſpeaking; and while he was yet ſpeak-  
ing, there came another; and yet this good man  
had not ſo much as an houres reſpite to breath  
to receive comfort and conſolation by any  
meanes; his goods were loſt, his body plagued,  
his ſervants ſlaine, his ſonnes were dead, and  
no creature left alive to comfort him, but onely  
ſorrow to grieve and bereave his heart.  
*Miseria eſt copia tribulationis, & inopia conſola-  
tionis, quanto multifarie quis patitur; & a nemine  
levatur:* Myſtery is then a ſea of tribulation,  
with ſcarce a drop of conſolation, when a man  
is oppreſſed many wayes, and relieved by no  
meanes.

For further proue hereof, adde herunto  
the



## **Dives and Lazarus,**

the meries & afflictions of that Blessed soule when  
the virgin Mary, the mother of Christ, so sweet  
as her eye pleasing babe was borne, her true  
his with his were intangled; first she was content,  
stricken through Herods' cruelty to fly from  
Bethlem into the land of Egypt, to the land of  
Israel from thence; from the land of Israel, to the  
parts of Galile, from thence to the City of  
Nazareth: thus the holy mother with her most  
then holy son, was compelled to fly for fear  
of their lives, and to take their diet and lodging  
where they could find it. The foxes have holes  
and the birds of the aire have nests, but the  
Son of man hath not whereon to rest his head  
Matth. 8. From the houre of his birth, until  
thirty yeres old, she neuer slept but  
fears of her life and her soules, being be-  
hated by the red Dragon, and persecuted by He-  
rod and the people. He came among his own  
and his owne received him not. But when  
she came to thirty yeres of age. And y  
not expresse nor speaks her griefes, for grief  
when as she saw him betrayed and given to  
the hands of wicked men, when as she saw him  
beaten and pulled before Councels, when as she  
saw him tost from pillar to post, when as she  
saw him sent from Annas to Caiphas, from Cai-  
phas to Pontius Pilat, to be unjustly condemned



**or, diuelliſh Diues.**

when as ſhe heard that ſatall ſentence of iudge-  
ment pronounced from Pilat and the Iewes Cruci-  
fied; when as ſhe ſaw her ſonne Chriſt of his  
count, and beat with reeds; when as ſhe ſaw his  
head crowned with ſharp thornes, that purered  
a bloody trickle of blood on his ſacred face; when  
as ſhe ſaw him led to execution: when as ſhe  
ſaw him hoſt upon the Crosse to ſuffer death  
before her face. O how ſhe wept and weying  
her hands, when as ſhe ſaw his hands ſpied a-  
gaine, and nailed to the Crosse. O how ſhe be-  
lieved her pleaſant louely cheekes with bitter  
bawling teares; when ſhe ſaw his ſide pierced  
with a ſpeare, that blood and water iſſued out,  
as out of a rocke. O ſhe cried out, O ye that  
paſſe by, O ye that ſtand by the Crosse, haue ye  
no reſpect of my ſonne? When as ſhe ſaw him  
how his head, O how ſhe beat her breaſt! when  
as he gaue up the Ghoſt, O how her heart mel-  
ted within her! who can with unworthy voyces  
declare the miſeries of this worthy ſaint.

The Adamant ſtone is diſſolued in blood: and  
let either the miſeries of Mary, or the blood of  
Jeſus Chriſt mollifie our ſtony hearts, & caule  
our eyes to runne ouer with ſtreames of  
teares.

O that my head were a well of water, and  
mine eyes a fountaine of teares, that I  
might

## Dives and Lazarus,

might weepe for the miseries that the Saints of  
God and Martyrs of Jesus Christ have suffer-  
ed in this life ! But what counsell shall I give  
in miseries: truly to learne patience, which is  
defined thus; *Patientia est obedire Deo in tole-  
randis adversis, sed ita tamen ut non Deo irascamur  
nec aliquid contra mandata faciamus*: Patience  
is a vertue that teacheth vs to obey God in our  
miseries, but so that we be not angry with him,  
nor rashly charge God, nor doe any thing a-  
gainst the will of God, but patiently to endure  
what his pleasure is to inflict upon vs. I doe  
conclude this point with the Psalmographer:  
The patient abiding of the poore shall not pe-  
rish for ever, Psal. 9. 18.

The rule, in the life of the Begger is noted  
what he desired in his life, crums: desiring to be  
refreshed with the crums that fell from the rich  
mans table. Out of these words I doe observe,  
that þe godly doe desire no great matters in this  
life; they thirst not after honoz & promotion, but  
if they haue wherewith to serue their present  
necessities, wherewith to be content *Habens vi-  
ctus & vestitum*, with our Saviour Christ, Having  
food and apparell, be therewith content. But  
the rich man, he must fare delicately, and so sat-  
isfye himselfe for the slaughter. *Gulosus habet cor in  
ventre, lascivus in libidine, cupidus in lucro*: The  
Gluttons

or, diuellish Dives.

gluttonous heart is on his belly, the Wanton  
heart is on his lust, and the Conetous mans  
heart is in his chest ! But here since Lazarus  
asketh request but crums, let vs yeld to his re-  
quest, and let vs learne to be mercifull. *Miseri-*  
*cordia est dolor ex alterius concepta miseria, & ad*  
*succurrendum propense: Mercy* is a kind of griefe  
that cometh by thinking on other mens mis-  
eries, and willing to shew comfort; hence the  
word is deriued: *Misericordia quasi miserum cor*  
*lans: Mercy*, because it procureth sorow of  
heart to thinke on miseries, *¶ Misericordia*  
*quasi mittens seorsum rigorem cordis: Mercy*, be-  
cause it striketh an extreme Cold to the  
heart: *¶ Misericordia*, as some will haue it, *Misericordia*  
*quasi mira suauitate rigans corda. Mercy*, because  
it poureth a wonderfull sweetnesse on the heart  
of him that conceiveth comfort by some mans  
mercy. *¶* How pleasant would this mercy haue  
been ! *¶* How sweet would crums haue bene  
unto the heart and soules of Lazarus if hee could  
haue had them ! But there is *Triples misericor-*  
*dia, propria, paterna. fraterna; prima ad seipsum,*  
*secunda patris ad filium: tertia ad proximum:*  
*Mercy* is threefold, there is a proper mercy, a  
fatherly mercy, and a brotherly mercy: the first  
belongeth vnto our selues, the second is from  
the father vnto the sonne, and the third is from  
our



## Dives and Lazarus;

our selves to our neighbour, from each one shall drive  
other: concerning the first, David saith, *And the*  
long as thou dost good unto thy selfe, men will love thee.  
Speake well of thee. Of the second we read, *And he*  
father sitting his steepe a far off, run out him, and he  
kissed him, Luke 15. Of the third, we read of *the*  
the mercy of the Samaritan, which he shewed *feck*  
unto him that fell among thornes. Then have we  
mercy on Lazarus, which is in distress; let us be  
not like the Levite passe by Lazarus, that lieth and  
wounded, and more than halfe dead; have mercy on  
us, I say, on Lazarus which is a member of *us*: *be*  
*Christ*, have mercy on Lazarus, and God shall have  
mercy on thee. Blessed be the mercifull, for whom  
they shall obtaine mercy. And so let us come to the  
fourth part in the life of the Begger, *for*  
who shewed this Begger mercy: not the Rich man  
man, but his dogs.

The dogs came and licked his sores. The rich man  
meane dogges by licking Lazarus, taught that  
rather to have mercy on him, but hee would  
not; therefore he had worse than a doggish nature,  
fierce and cruel heart. But here first wee need  
Gods providence towards his chylzen, hee  
have them comforted & fed, though by unbrutish  
only sensible creatures; so the dogs here came  
unlicked Lazarus sores. So Elias was fed by  
ravens to save his life, 1 King. 17.4. And those  
shall



## or, diuellish Diues.

thalt drinke of the river : and I haue comman-  
ded the Ravens to feed thee there.

This, I say, is done by Gods providence;  
therefore what tender care and carefull respect  
must be had over his Children here we see.

The mercy of God is tripartite, *Prima specio-*  
*sa, secunda spaciofa, tertia pretiosa* : the first is  
mercifull to behold, the second is spacious, the  
third is precious to the soule. By the first Laza-  
rus and all are created : by the second Laza-  
rus and all his beloning children are redee-  
med : by the third, Lazarus and all of us are car-  
ried into Abrahams bosome to the inheritance of  
life forever.

Secondly, in that dogs came and licked Laza-  
rus sores, when the Rich man himselfe for-  
sake him, we observe, that sensible dumb crea-  
tures of the earth, (are in their kindes) better  
richer than many men. Therefore it is that God com-  
mends him by the mouth of his prophet; The ox  
knoweth his owner, and the Ass his masters  
manger, but my people will not know me, saith the  
Lord. So the dogges here know Lazarus to be  
in need, but the Rich man would not touch him  
nor know him : therefore his owne dogges con-  
demned him of merclesse cruelty.

It is worthy the noting that which Pliny reports  
of these dogs, *Fidelissimi homini ante omnia sunt canes*  
shall

## Dives and Lazarus?

**Cyni**: Dogs and Horses are most loyall in  
loynting unto man, above all other creatures.  
gaine, *Quod impetus eorum & savitia mitigat  
ab homine concidentis humi*: That their savag  
ness and cruelty is mitigated, when one do  
fall on the ground: but Lazarus humbled hi  
selfe on the ground, and lay in the dust, yet th  
Rich man hath no pittie on him, he releaseth h  
not. *Soli nomina sua canes norunt*: Dogs only  
other sensible creatures know their names.  
Would all Christians would remember th  
names, and what belongeth thereto: howe lov  
they were incorporated into the Church, th  
beloved to forsake the Diuell, the world and  
Selfe. Again, *Soli vocem domesticam agnoscunt  
canes*. Dogs know the voyces of them that  
in the house: if one come at midnight and c  
wake them, they will cease to barks; they k  
know the householders voice, and them of t  
household. I would men would learne to kno  
Christ their household, and the voyces of  
Prophets and Preachers of his household.  
gaine, *Scrutantur vestigia canes*: They search  
foot-paths of their masters. Wee will not f  
low the paths of righteousness, nor tread  
the footsteps of our master Christ although  
hath said, Learne of me; and although th  
He doth earnestly exhort vs, Be ye followers

or, diuelliſh *Dives*.

God as deare children. *Perſequitur inimicum canis*; a dog chaſeth his enemy; but our enemy the Diuell chaſeth vs. He that medicinable vertue that is in a dogs tongue, ſo it healeth and was comfortable to Lazarus. *Spans tongue* cutteth and killeth. Thy tongue ſaith David, cutteth like a ſharpe razor: and the tongue that telleth lies, ſlayeth the ſoule. But now let vs conſider the third part, which is the death of the Begger.

It was ſo that the begger died. Here is the ſentence fulfilled: *Mors optima rapit, deterriora relinquit*. Now muſt I ſpeake of tragicall matters of Funerals and Obſequies, of diſſolution and death, which is called by many metaphors in the holy Scriptures, aſſometimes, *Transitus ex hoc mundo ad Patrem*: A paſſage or going out of this world to the Father. Sometimes *Diſſolution*; ſo Paul callet it, *Cupio diſſolui, & eſſe cum Chriſto*: I deſire to be looſed, and to be with Chriſt. Sometimes *Luorum Gate*, as in the Philippians, Death is to me advantage. Sometimes *Somnus* a ſleepe: So Abraham and David ſlept with their Fathers. Sometimes *Seminatio*, a ſowing: It is ſowne a naturall body, it riſeth againe a ſpirituall body; & it is thus deſcribed, *Mors eſt ſeparatio animae a corpore, requies a laboribus, & miſeris huius ſeculi*. Death is a ſepa.

C



## Dives and Lazarus,

separation of the soule from the body, a rest and quietnesse from all labours, paines and afflictions of this wicked world. But there are three kinds of Death, to wit, Corporall, Spirituall, and Eternall.

The Corporall Death is a naturall separation of the soule from the body, &c.

The Spirituall Death is two-fold : there is *Mors Spiritualis piorum & impiorum*. There is a Spirituall Death of the godly and of the wicked : the Spirituall Death of the godly, *Mors peccati & mundi dicitur*, It is to die unto sin and to the world : the Spirituall Death of the ungodly, *Est mors fidei & anima*, Is the death of faith and righteousness of the soule, which death the ungodly taste of, although they be yet living.

The Eternall death is *Sempiterna infelicitas & miseria qua secunda mors dicitur* : An everlasting unhappines and misery, when the soule is separated from God and the company of all Saints, which is called the second death.

*Moritur ergo homo temporaliter, moritur spiritualiter & utiliter ; moritur spiritualiter & damnabiliter.*

Man may therefore taste of three Deaths:  
First,



or, diuellish *Dives*.

**F**irst, *Corporall* : Secondly, *Spirituall* and  
profitable : Thirdly, *Spirituall* and damna-  
ble.

*Primam Christus suscepit : Secundam docuit :  
Tertiam damnavit.*

The first is a temporall Death, that Christ  
himselfe did suffer.

*Non quia noluit, sed quia voluit, mortuus est  
Christus.*

Not because he wanted power to withstand,  
Death, but because he would dye willingly  
and offer a sacrifice for the whole world that doe  
believe in him.

The second, that is, the *Spirituall* profitable  
Death, to dye vnto sinne and the world, hee  
taught by his owne example, Yee are dead with  
Christ, &c.

The third, that is, the *Spirituall* euera-  
sting Death, hee shall giue vnto the reprobate  
in the day of Iudgement : Goe yee cursed into  
hell fire, prepared for the Diuell and his an-  
gels.

But in the death of the Begger, first we no-  
ted what became of his soule, It was carried by  
Angels into *Abraham's* bosome. Whereby wee  
learne the immortality of the soule, *Pythagoras*  
was the first among the *Grecians*, that taught  
the

*Dives and Lazarus,*

the soule was immortall. The Philosophers  
also, and Heathen poets doe prove the immor-  
tality of the soule.

*Cedit enim retro de terra quod fuit ante  
In terram, sed quod missum est ex aetheris*

*oris,*

*Id rursus cœli fulgentia templa recep-  
tant.*

That part of man that was made of earth  
went to earth; and that part as came from hea-  
ven, went to heaven againe. But leaving these  
we prove by Scripture the immortality of the  
soule. Man was made a living soule. Therefore  
the soule is immortall. And here in the Text,  
Lazarus being dead, his soule was carried into  
Abrahams bosome.

Here therefore is the damnable opinion of  
the Atheists overthrowne: for if they deny  
God they must also deny that they have soules:  
and so consequently that they are not men.  
But Saint John teacheth them, that all things  
were made by the Word of God, and without  
it nothing was made: therefore if they are  
made, they are made by the Word of God, and  
of a reasonable soule, which doe acknow-  
ledge and believe in the Creator. *Anima est  
primum*

or, diuelliſh *Dives*.

*primum principiu vite, per ſe ſubſiſtens, incorporea ac incorruptibilis*: The ſoule is the firſt beginning of life, ſubſiſting of it ſelfe, incorporeall and incorruptible. Saint Auſten, *Anima eſt ſpiritus & ſubſtantia incorporea, corporis ſui vite, ſenſibilis, inviſibilis, rationalis, immortalis*. The ſoule of man is a ſpirituall or incorporeall ſubſtance, ſenſible, inuiſible, reaſonable, immortal: ſo; as hee alſo ſaith, *Solus homo habet animam rationalem*: Onely man hath an immortal ſoule, Lazarus ſoule was carried into Abrahams boſome, which is a quiet Haven, which the faithfull haue gotten by the troubleſome Pauiation of this life, that is, the Kingdome of Heauen. There is *Duplex Regnum, Gracia & Gloria*. There are two Kingdomes, One of Grace, and the other of Glory.

Here therefore wee note that the ſoules of the Elect, being ſeparated from their bodies, are preſently in reſt, and are carried into Abrahams boſome; ſo called, becauſe it belongeth onely to the faithfull. Well then, Lazarus ſoule went to Heauen; and Chriſt ſaid to the Thiefe on the Crolle, This day ſhalt thou bee with me in paradise. Not to morrow, or next yeere, but this day. Therefore the ſoules of the Elect being ſeparated from their bodies, are



## Dives and Lazarus,

injoy and rest. As also on the other side; the soule of the Rich man and the damned, after they be separated from their bodies, are in hell-torments.

And thus much concerning the place whither Lazarus soule was carried being dead, namely, into Abrahams bosome.

Lastly, we noted by whom, by Angels: It was carried by Angels into Abrahams bosome. An Angell doth signifie a messenger, according to the Etymology of the Word: and this name is proper to them in respect of their offices: but they are destined otherwise, namely, to be ministering spirits, created to the glory of God, and benefit of his Church; and there are nine orders of Angels, as the Divines doe write, and as we gather out of Scripture.

1 The first, are they that wee call Seraphims, *Qui semper Dei amore ardent*, who alwayes burne with the love of God, they glitter and shine in brightnesse, and their office is, *Bonitatem Dei considerare*, to meditate on the goodnesse of god.

2 The second, are Cherubims *Qui principaliter relucunt Divini numinis radio*, who principally doe give a reflex of the brightnes of God, and they doe *virtutes Dei considerare*, consider the vertues and quality of God,

3 The



or, diuelliſh *Dives*.

3 The third order are *Throni*, a regall ſeat, and that office is *Aſſiſtere Dei Throno*, to ſtand about the Throne of God.

4 The fourth are *Dominationes*, Dominions, and they doe *inſtruere in ſpirituali bello*, inſtruct and direct men in the ſpirituall combat that is betwixt the fleſh and the Spirit.

5 The fifth are *Principatus*: Principallities: and they doe *Principes regere, & homines docere*, guide Princes, and teach every one to reuerence men in their place and calling.

6 The ſixt are *Poteſtates*, Powers: and they doe *Poteſtatem demonum coercere*, reſtraine the power of Devils.

7 The ſeuenty are *Virtutes*, Vertues, and they doe *Miracula operari*, worke miracles.

8 The eight are Archangels, *Qui ſummanunciant*, who declare wonderfull things.

9 The laſt order are Angels, *ſed hominibus magis propinqui*, more nare to men in office: and they doe *Homines ad diuinam cognitionem ducere*, teach men the knowledge of heavenly things. Behold I will ſend mine Angel which ſhall goe before thee and keepe thee in the way, *Exo. 2. 3*. He will give his Angels charge over thee, that thou daſh not thy foot againſt a ſtone, *Pſa. 91*. Angels doe inſtruct the ignorant. So the Angell

## *Dives and Lazarus,*

to teach Joseph to flee into Egypt from Herods Cruelty. Angels doe attend the soules of the faithfull, being separated from their bodies, and carry them into everlasting joy and rest, as is manifest in this place.

¶ We see therefore the tender care and love of God, which hath thre properties, sweetness, wisdom and strength. Wee love him sweetly in that hee take on him our flesh: wee love him by his wisdom, in that he prevented & blame that should light on us: wee love him by his strength, when as he endured the bitter pangs of death for our sakes. Therefore wee shall be called, *Amicus dulcis, consiliarius prudens, adjutor fortis*. A sweet friend, a wise Counsellour and a strong helper. And so let us consider the fourth and last part, which is the death of the Rich man.

The Rich man died also, &c. Here we may see, that Death is the way of all flesh. Death shaketh Cedar and Shub. Death calleth away the Rich man from his pleasure, and Lazarus from his paine: and all must obey when Death calleth. It is not the maiestie of place, nor holinesse of place, strength of body, feature of face, wisdom, beauty, riches, honour, nor any such secular regard can please against Death, nor p[re]sledge a man from the grave. *Statutum est*

or, diuelliſh *Dives*.

*omnibus ſemel mori*: The decreet is out, all  
ſhall dye once; all muſt taſte of this diſtaſtful  
of death. Let vs then know that the pale  
ſe, and he that ſitteth thereon, whoſe name  
death, comes running on towards vs. All  
that is within vs and without vs, are remem-  
brances of death. The ſun riſing in the Eaſt  
ſetting in the Weſt, the ſea our riſing  
falling, our coming in and going out of  
the world. All cry vnto vs, we muſt away, we  
muſt hence, as Chriſt ſaid, My kingdome is not  
of this world. Death is a ſeparation of the ſoule  
from the body; the husband ſeparated from the  
wife of his youth; the father ſeparated from his  
children whom he dearly loued, the children  
from their parents, the maſter from his ſervant,  
the ſervant from his maſter; thus parents  
and friends, and all muſt part.

The firſt circumſtance of the Rich man, is to  
ſhew what became of his body: It was hono-  
rably buried. But here we ſee, that honourable  
buriall doth not profit the damned ſoule: There  
are ſowe as well as Wheat all tyme: the one  
ſowe vp for the fire, the other for the barne;  
ther the tares in bundles, and burne them:  
gather the Wheat into my barne, *Matth. 13.*

But let vs laſtly conſider what became of  
the ſoule:

And



## *Dives and Lazarus,*

And being in hell torments, &c. But cause none can so well relate miseries, and none can describe the torments of hell so well as he that hath felt the same, let the rich man himself speak, and let us heare him what hee saith. He being in hel torments, he thus beghins. O wretch that I am, why did I suffer *Lazarus* to starve at my gate? for which I am shut in the gates of hell: why did I not give *Lazarus* a crumb of bread? for which I cannot have here now a drop of water to coole my tongue. Why didst thou shew *Lazarus* no mercy on earth? for which mercy is shewed to me in hell. What shall I do for I am tormented in this flame. I will cry unto *Abraham*, *Abraham* have mercy on me, and *Lazarus*, that he may dip the tip of his finger in water, and coole my tongue: I am tormented here, *Abraham*, I am torn in peices here, *Abraham*, I am plagued and continually pain'd here, *Abraham*, here my purple rayment is flames of fire: my light is darkened, my day night, my companions are divels; O how they hale me! O how they vex me! O how they vex and torment me! Here my feet are scorched, my hands are seared, my head is wounded, my eyes are blinded, my ears are dulled, my senses confounded, my tongue is very hot, send *Lazarus* therefore, *Abraham*, with a drop of water to comfort me; one



or, divellish *Dives*.

And *Abraham*, one drop of water.

But *Abraham* answered him; Thou damned  
retch; once thou didst disdain *Lazarus*, once  
thou didst refuse *Lazarus*, once thou didst scorne  
*Lazarus*, now *Lazarus* shall disdain, refuse and  
scorne thee; once thou stop'st thine eares from  
the cry of *Lazarus*, now he stoppeth his eares  
from thy cry; once thou turnedst away thy  
face from *Lazarus*, now hee turneth away his  
face from thee; once thou deniest crums to *La-  
zarus*, now hee denieth water to thee; not a  
crumfull, not a drop of water.

Oh *Abraham*, but now if I had my goods, I  
would give *Lazarus* all for a drop of water:  
now if I had a million of gold, I would give it  
for a drop of water; now if I had a world of  
wealth I would give it all to *Lazarus*: therefore  
God *Abraham*, one drop. But he answered,  
not a drop.

Not a drop? then cursed be the day wherein I  
was borne, and cursed be the night wherein I  
was conceived; cursed be my father that begot  
me; & cursed be my mother that bare me; cursed  
be the place that kept me; cursed be the purple  
rubes that clothed me; cursed be the delicate  
meat that fed mee, let mee be most accursed of  
all creatures both in heaven and earth. And so  
saw wee him cursing, who indeed was most  
accursed.

## Dives and Lazarus,

accursed: and learne, that the soules of the damned being separated from their bodies, are in hell torments.

Hell is described by many metaphors: horrible darknesse; a land as blacke as darkness it selfe; also unquenchable fire: *Ibi fletus, & stridor dentium, fletus quidem ob ignem qui non extinguitur, stridor dentium ob vermem nunquam moritur.* There shall be weeping, gnawing of teeth, weeping for the fire that neuer shall be quenched, gnawing of teeth for the worme that neuer dieth. Also it is called *infernus*, a Dungeon, a bottomlesse pit. *Infernus lacus est sine mensura, profundus est sine fundo, plenus ardore incomparabili, plenus dolore intolerabili:* Hell is a lake that cannot bee measured, so deepe that it is without bottom, full of intolerable heate, full of incomparable paine. Also Gehennam, a valley nether unto Jerusalem, wherein was a Chappell, the which the idolatrous Jewes did sacrifice their children unto a brazen Image called Moloch, which being made hot, inclosed them in the belly thereof; and lest their cry should moue any to pittie them, they made a horrible noyse with drums and other instruments: whereupon this place is called Tophet. Thus will the Lord speake with his enemies in his wrath, and

or, diuellish *Dives.*

in his soze displeasure.

But some may demand, where this place of  
all is: If I should take vpon me to declare  
it, it would appeare vnto mee, Annibalem  
ormio, as the adage is; and I were mad, out  
of my element: I had rather with safety hereby  
say, that there is a Hell to punish the merci-  
less Rich man, and the damned; he being in  
torments: therefore there is a Hell and tor-  
ments both.

Therefore to conclude all in one word, and  
apply all that hath bene spoken to this pre-  
sent time and place, let vs all in our vocations  
come to haue mercy on Lazarus, that is, on our  
neighbour, that wee may find mercy, and  
mercy may reioyce in iudgement. And you  
that are Magistrates of this City, thinke vpon  
Lazarus that lyeth in your streets, that pincheth  
your gates, that starueth in your prisons for  
want of crums, hearken how they cry: Bread  
Lord, a loafe of bread for Iesus sake. Who  
would not heare them? Who would not pity  
them? Who would not comfort them? Also see  
how you chuse good and mercifull officers in  
Hospitals and Hospitals that may feed La-  
zarus, and not fill their owne purses and bel-  
lies as this Rich man did. And you that sit in  
the seat of Iudgement, and are Gods here on  
earth,

*Dives and Lazarus,*

earth, let the matter be rightly judged betwixt  
the Rich man and poore Lazarus ; let Equity  
be in your right hand, and Justice in your left ;  
show that Lazarus is poore, and that hee is  
able to wage Law against the Rich man,  
defend him, and let him have right. Defend  
fatherlesse and the widow. And that such as  
in need and necessity have their right : then O  
the righteous God of Heauen blesse you,  
blesse the Land for your sake : then shall we  
with Lazarus in the Blessed place of rest  
which the onely Lord Jesus grant  
us for his mercies sake.

Amen, Lord Jesus,

Amen.

FINIS.



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